## GOSPEL LIGHT.

Discouragement Waits Upon the Heels of Error.

HONOR THY PARENTS.

Small Beginnings Lead to Mightiest Consequences,

CHURCH OF THE DISCIPLES. MAN'S ORIGIN-SFRMON BY THE REV. DR. HEPWORTH.

Selecting a text from Genesis, the ground on which modern science is waging its war on revealed religion, Mr. Hepworth preached a sermon to the end that that sacred account of man's origin was quite as satisfaclory as any presented by the disciples of the new dis-pensation. In Genesis, in 15, "And the Lord God took the man and put him into the Garden of Eden to dress it and to keep it," said the proacher, will be found the text of my remarks this morning. In openof man's origin is spiritually the most satisfactory of any given. He is there with God's fager on his brow, with God's breath in his nestrils, surrounded by all that satisfies the soul and in constant companionlable consequence followed. From that day until anis we have had a taint. We are not born guilty, but with an almost irresistible inclination to sin. there is an analogy between the account of Agam's

with an almost irresistible inclination to sin. That there is an ambogy between the account of Anam's fall and the experiences of every one of us I shall endeavor to show before I conclude.

After this oblicent account of man's origin modern scientific to histers have placed an immens interrugation point. In their good numer they save made it this subject of pleasantry, and in swerer critical moments have visited it with seen sarcasm. Belief in it they regard as the very limit of man's incredulity, and any votary of what we called the exact sciences is disparaged by maintaining his belief in it. I will be well for us to take a look (probably the last we may have at this sacred narraive before it is buried out of sight forever, and see it we can discern in it say practical lesson for the present or hope for the tuture life. Hon's care to be regarded as part of the remains of a fossifierous age; but to my thinking ours is the most natural and reasonable of any account of the origin of the race. I cannot bring myself to discard a one-rished faith until some substantial substate is on hand. I never let go my anchor on a lee snore. The Bible story tells us that man originated in God's will, his body by filst touch, his soul by fils breath. It is nuced a wenderful privilege to believe that the limits the one substances of the crigin of the race of the content of the protoundest achoiars. It you would learn to love the Rible better comprete beat thories of modern science with its pixin, positive story, and, my word for it, your laith will not decrease.

Darwits's bootraines.

Darwits's bootraines.

Darwits says man was evoived. I am not afraid of the doctrine of evolution; but before I can accept it must be satisfied that it is strue. Charles Kingsley has apitly answered the scientists in the memorable words, "I have herefolore boiseved in a God who made slit things, but you evolutionals have given me a God who makes things make themselves, and omap-pience has a grander significance." It is only natural that man anoul the doctrine of evolution; but before I can accept it in ust be satisfied that its irrue. Under skingles has spitly answered the actentiats in the memorable words, "I have heretolore believed in a God who make things make themselves, and omiginate the state of the

case, to which we may never roturn. Memory, like an angel with a flaming aword, stands at the gate and we may never enter again to the peacetal garden we have left. What would you not give for childhood's lincoence again? What price would you not pay to have wiped from "the written tablets of the brain" the recollection of sins? There is a star in the East, and "as it Adam all men die so in Christ shall all be made to live."

## PLYMOUTH CHIRCH FORGETTING THE PAST AND PRESSING FOR-

WARD-SERMON BY REV. HENRY WARD

14-"Brothron, I count not myself to have spprehended: but this one thing I do, lorgesting those which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." This is not, the preacher began, a general proscription of the act of retrospection, but of useless and unworthy retreat from the present life and its duties into the past. The normal state of the true heart is one of cheer, aspiration, hope, enterprise. The whole life should point forward and upward Our heads should be stretched forward, as a travel eyes are nover turned behind him. Any use of the past is wrong which tends to discourage the present never to check growth in virtue. The text forbids looking back upon our achievements in a spirit of concert. That is not culture enough which enables you to pass without reproach in the company of cultivated mee. That is not refinement enough which passes for refinement among the Issnionable. The man who does not require more of himself than he law of the land demands of him san ignoble man. We must live for an ideal, and an ideal should nave no limit. It should grow as we get nearer to it. We should grow as we get nearer to it. We should grow as we get nearer to it. We have the weak with the besief that we know chough or have done enough. Our appetite for truth should never know abatement. A reasonable measure of plety is the most unreasonable measure. Fiety should have no bounds. The hunger and thirst for righteousness should be as constant never to check growth in virtue. The text forbids reasonable measure of piety is the most unreasonable measure. Piety should have no bounds. The hunger shall thirst for righteousness should be as constant and as regularly recurring as our desire for food and fring. We should take no counsel of contentment. Forever onward, forever upward, should be our only motto. A thing to be heartly regrested is the premature relicquishment of the active duties of this life. We should have not active duties of this life. We should have not active duties of this life. We should have been considered in the past so excuse for that leisure which trenches too closely on indolence. The young are not simply ambitious, but romantic. I pity the young man who is not romantic, who has no ideal higher than he can reach. Though you find your strength overmatched, do what you can, no matter how far it talls below that which you have set your-elf to do. Multituies of men are thrown into a state of despondency because the ends and objects of their life are so far beyond what they can hope to reach that it seems u-eless to waste more time in the endeavor. They look at the past and see there the mistakes, the mishaps, the failures and revolutions which have thrown them off the track, and told their hands belind them, content to walk questly down the hill to the inglorious grave that awaits them at its foot. Many in the prime of power, having acquired a competency, think that they need so no more. So they retire into what they consider a dignified quietude, a refined enjoyment. No man has a right to put himself on the shell. There are only two men who have a right to put you aside—the doctor and the sexton. Some men are like the horse chestnut tree, which grows only one month in the year, but we should rainer take the orange tree for par motto, for it is never without green leaves and white blossoms.

It is permitted to the worm to retire that it

year, but we should rainer take the orange tree for pur motto, for it is never without green leaves and white blessoms.

It is permitted to the worm to retire that it may chance its lorm. It cowraps itself in a slikes robe and nides in a cocoon to prepare itself for a higher file. But it don's go into the cocoon for pleasure. It is permitted to a man, as he grows old, to lay asice his accustomed avocations and take up others which are equally useful and from which poverty may have kept him in his youth. Do not seek to lose responsibilities, but to take them on. Don't talk about your lailing senser, and, above all, for decency sake, don't talk about your disting senser, and, above all, for decency sake, don't talk about your disting senser, and, above all, for decency sake, don't talk about it. Be sure it's neuralgla, and keep it to your-self; we don't want it. Don't codde your weaknesson and wrsp and bandage your infirmities. Your pride should seek to inde them. Let the Deart of the times beat upon your heart. Don't skip out of the rank and sympathy of working people. Love the young and live with them. Let little entidren nestle in your heart; they will keep it warm. A bankrupt old man is the saidest sight in the world; but a healthy, happy, kindly one is one of the most pleasing sights.

The natter of Life.

retreat to the camp. If you are driven from the camp fight your way to the city. When the waits are broken down retire to the citadel, and as story after story it taken by the enemy go up higher and higher till you stand upon the very root, so when the spear reaches you you will die nearest heaven. Don't rot in a duangeon for anybody; don't make the past a storehouse of griefs. One says, "I was rich, I was successist, I was highly," and devotes his latter days to an ignomination mourning over the external prospersty of his early life. It may be hard; but what is the world for? It isn't meant to be a bed of roses. There are ten thoras to one rose for a man to lie down on. It's a capital place to hammer a man out in, but not to bring him up in ignoble case. There is something worse than poverity of money, and that is poverty of manbood. What if you were wealthy and influential and prosperous? The question is not what you were, but what you are and what you are going to do! don't mean to say there are no serrows which it is hard to put aside, and that some are infinitely more strong are not to despotize over the weak and tell them how their griefs should be borne. But there are too many who turn their griefs as a sweet morsel under their tougues. We should draw the curtain and let them go with the griefs of the night. No more should we mourn our own mistakes and transgressions. Discouragement waits upon the heels of error and sin as a sort of Nemesis; but we should not sit down and brood over the failures of the past. Just so far as they redeem themse, ve we may use them, just so long as they cheer the present and stimulate the future, but not an hour longer. No man should think longer of the virtue from it which is to save him the next time he is tempted.

The atonement to be made is renewed activity in the right. No man is worse than Paul, who persecuted Christ; but be atoned for his ofence, not by retiring liste a dangeon in sackcioth and ashes, but by turning all his strength to the service of the Master. In h

MASONIC TEMPLE.

THE CONSOLATIONS OF RATIONALISM—SER-MON BY MR. O. B. PROTHINGHAM.

In treating the subject of the "Consolations of Rationalism" Mr. O. B. Prothingh m, at Masonic Temple, culogized the character of Theodore Parker, whom he looked upon as a warm, joyous, elastic, carnest, vigorous and sympathetic man. His laith Mr. Frothingham referred to a pamphlet sent to him a short time ago in which this question was disgussed "Is the universe governed by devils?" It was the work of a man who grimly pushed on his way, took things as they are, saw no redceming grace abroad, but witnessed only pride, sin and shame The speaker acknowledged that to millions of human beings life is no boos; they go to sleep hoping never meet it as best they can. A vivid picture was drawn painting the struggles of the millions whose coaseless efforts are devoted to keeping the gaunt wolf, Want, from the door. To struggle for existence was, he said, the lot of all more than they require of money, privileges, opportunities, time, yet they are pressed with anxiety and troubles of many sorts. He did not consider life a joy to the bulk of mankind, depending, as it must, on se

FIFTH AVENUE BAPTIST CHURCH. INSTABILITY-SERMON BY BEV. UB. ARM TAGE The Rev. Dr. Armitage preached yesterday mornng on the subject of "Instability," taking his text from James, L, S, in these words;—"Instable in all his ways." An American preacher of the old school An American preacher of the old school, and of amazing observation, experience and access, said the reverend preacher, once startled his congredetermined to be. It be determined to be nobody he would be nobody in spite of everybody; and if he determined to be somebody he would be in spite of all nobodies. Therefore, he said, young men if you are determined to be rich you can be, to be scholars you can be, to be orators you can be, or to be anything else you can be. At first sight the more you come to think of it and to compare it with the facts of general experience and observation the more you will be persuaded that it is putting into another shape that forcible declaration of the inspired preacher who said, "As a man thinketh, so is be." But then, of course, one or two tuings are to be kept in view, besides the mere determination that he will reach such and such a standard. First of all, when the determination is once taken, there must be an iron will, or, if possible, a will a little harder than iron—a will that nothing can swerve from the purpose; and then there must be the use of right and proper means for the attainment of the end purposed. And where these ail hang together the general proposition is sufficiently accurate for a will—namely, that a man can be whatever he determines to be. There may be simblified about it or humility, pure-mindedness or seinshness; but, humanly speaking, whatever the motire may be, there will be success. Men told the stammering Demosthenes that it was simply absurd for such a human atammering machine as he was to think of becoming an orator, and they hissed him from the stage of the amphitheatre. But he knew better. He knew that God had loiged the elements of power in his breast, and if the people had not sentiment and perception enough to appreciate it he would devolop it to sad sea waves, and by the aid of the peobles on the snore he would interpret that power. When he returned to the society of men his eloquence swayed them as the winds command the olilows of the ocean, and men confessed him by compusion the greatest orator of Greece. And what is this thought but the reaffirmation of Paul? "This one thing I do." Sometimes we speak disparagingly of men of "one idea," forgetting that one great idea is all that one great they can manage. Hence said Paul, "This one thing I do." Sometimes we speak disparagingly of men of "one idea," for this Radoness of will—this determination of purpose? He might have been something eise, but without it he could not have been Paul Singleness of purpose and unity of purpose made him what he was by the grace of God. There was no feedeness and no faccioness about him, nor was there any fluctuation as to the means to the attainment of the end. I do not mean that students and soldiers and statesmen, reformers and philosophers and divines are quavined that these are the only qualifications necessary to success, but that they are the first and most essential. These qualities often several pou a will that nothing can swerve from the purpose;

thou shalt not excet."

THE LESSONS.

Fix an object at which you will aim as a Christian. An aimless Christian is spitiable object. Follow that aim singity. Everything, if it is at all worth an effort, is hard to be attained, it demands purpose, resolution and endurance. A man who has different objects, lying in different directions, must go in different directions to attend to them. He is like a wave of the sea, objectiess, waiting for the wind to toss it. Do not be drawn from your purpose and do not be driven from it. This will promote severe discipline to patience and endurance till the object is accomplished. The man who resists overcomes. The man who endures becomes resolute. This is the philosophy of Christian training. The habit of yielding betrays us. The habit of stability confirms us. Above all things avoid double mindedness.

BROOKLYN TARERNACLE COUNSEL TO CONVERTS-SERMON BY REV. T

The services in the Brooklyn Tabernacle were than usually interesting from the circumstance that church. Some of these came in by letter from other churches, some by baptism by immersion, and others by sprinkling. The candidates stood up in line around the semi-circular row of interior seats, the platform, to which all assented. Then the paster descended, and after sprinkling those who wished to be bantized in that way gave the hand of fellowship intery remarks as he passed around the ring. Dr. Fowier, who is to supply Mr. Taimage's place during the latter's absence, was on the platform and prayed. Mr. Taimage's sermon was preached for the new converts, his text being taken from H. Peter, in., 17.—"Ye therefore, beloved, seeing ye know these things celore, beware lest ye also, being led away with the error of the wicked, fail from your own stedlashess."

things colore, beloved, seeing ye know these things colore, beware leaf ye also, being led away with the error of the wicked, fall from your own stediations."

The apostic throws out this text, said Mr. Tsimage, as a buoy to warn us of the dangers in the Christian voyage and keep us from the rocks. Conversion is only the foundation of the streature. Aliss! for the tree which is all bossom and no truit. I prach more especially to those who are to-day just insuching out on the Christian voyage. First of all, I counsel you to hold before yours out a high model. Hold before yourself the great model of Christ. If you only trust in the strength of the Lora God Almighty you may for excel these whose names you have admired in Christian history. But I would not have you think you can come to any such grandour withhout a strengtie. There are temptations that you will have to meet face to face. It is a struggle, a hand to hand coeffict, into which you must throw all your energies of body, mind and soul, it will not be those who in this world had an easy time that will be most honored in heaven, but those who have on them the marks of storm and tempest and struggle. I counsel you also to seek elevated companionships. We have all left the power of good and bad associations. Left it be the ambition of all young Christians to choose an association higher than that in which they are now standing. The association with those who love God with an intense lervor is the highest, choose it. I counsel you also to bely industries and to great persistence in prayer. I counsel you also to holy industries and to great persistence in prayer. I counsel you also to holy industries and to great persistence in prayer. I counsel you will have all the sometimes fear that other books are covering up the Bible. Compare the number of hours you have spent reading secular interature with the number of hours apent in reading the Bible. Does not your conscious mainty your gene the number of hours and your seems to you? Med does. And yot how many there

CHURCH OF THE MESSIAH. THE GREATNESS OF SMALL THINGS - SERMON

BY REV. WILLIAM R. ALGER. illiam R. Alger preached at the Church the Messiab, corner of Thirty-fourth street and Park avenue, on the "Greatness of Small Things," taking as his text the words of the prophet Zechariah."Fo who hath despised the day of small things?" He began his sermon by drawing attention to the stopendous results that often spring from small beginnings. If the Sabines could have foreseen the majesty of the Roman Empire they would not have derided the miserable cluster of huts from which it took its origin. When the Pharisees asked, "Is not this the carpenter's son?" they forgot the value of small things, not reflecting on the great results that might flow from the divine zeal of the man they scorned. In the same manner to-day people are apt to despise little matters. They let triding faults of character pass unnoticed without an endeavor to correct them, and they ignore small merits, those petty graces of character, never appreciating time in others or trying to loster them in themselves. Yet it is from such small faults that much of the bitterness and sorrow of life arises, and just such triding points of goodness lend hall its charm to existence.

All men have small detects of character, and most people entirely neglect to control them. They forget that these things are not only evil in themselves, but they are likely to grow worse and expand until they debase the whole character. Men also ignore the fact that what appears as slight to themselves may be very noticeable and very offensive to others. It is, therefore, the duty of every one to devote himsely to the work of

THE GOSPEL TENT.

THE BRIDEGROOM OF THE CHURCH-SERMON BY REV. H. A. KING.

There was but a small attendance at the Gospel Union Tent on Seventh avenue, at Fifty-third street, sermon on "Christ as the Bridegroom of the Church." There is no such strong relationship in the world, said the preacher, as that between a bride and groom, or those about to become such. He here related an anexdote of a young man whom he knew who was engaged to be married to a young lady. Her father opposed their union. The young man called upon his lady love and asked her if that would influence her. She said that she must obey ner father, whereat he drew a dagger from his sleeve, plunged it into her heart and then slew himself. Jesus Christ, the bridegroom of the Church, plunged a dagger in his own heart to win the bride of the Church. I am here, said the speaker, to seek a bride for Christ. The Lord grant that I may find one this afterboon. The idea of wedlock, he said originated in the Garden of Eden. Adam was cast into a deep sleep that his bride might be made from the rio in his side. Jesus Christ slept the sleep of death that He might win the immortal bride. The preacher here spoke of the similarity between Isaac, the son of Abraham, and Josa Christ, the Son of God. First, He was a long promised son; another likeness, he was offered up as a sacrifice. Isaac bore the wood on his back for the sacrifice; Carlet bore the cross. Isaac's servant was sent out to seek him a wife, who took him on faith, and Christ's servants wood for Him. dote of a young man whom he knew who was enwood for Him.

The preacter invited all, who would, to become the brides of Christ and eat of the marriage supper of the Lamb.

ST. PATRICK'S CATHEDRAA THE ASCENSION OF OUR LORD-SERMON BY

VERY REV. VICAR GENERAL QUINN. At the Cathedral the high mass was celebrated by the very Rev. Vicar General Quinn, who took his text from Mark, xvi., 14, in which is given an account of the ascension of our Lord. Our blessed Sadays in company with His disciples, conversing with them and instructing them in regard to the commission He had committed to them. Manifesting Him-self to them as He was before His death, He opened sion He had committed to them. Manifesting Himself to them as He was before His death, He opened their minds on these subjects which before had been dark to them, and He prepared them, by his own qivine words, tor the mission Re bad destined them. His very presence among them was in itself a wondrous losson, for they saw in their minds one who had passed through the portais of death and who had risen superior to death, and who, in the sublime and mysterious grandeur of His miraculeus power, was still perfecting the work He had come on earth to perform. With rear and reverence the disciples beheld their Master among them, but their bearts soon overflowed toward Him with gratitude and love as they began to have their minds fliumined with the divine light. The evangelists delight to teil this story of the appearance of the Redeemer among His disciples, and repeatedly refer to the circumstances of this great miracle and the great power He conferred upon His aposties. These witnesses of the accention of our divine lord snew what they were speaking of when giving us their accounts of His appearance among them after death. They gave up their own lives in confirmation of the truth of their writings. They teil us that our Lord, after having accomplished all that was promised, took with Him His disciples to the Mount, and from there, in their presence, ascended into heaven, a bright cloud receiving Him from their sight. This was the last act of a sublime life of charity and humility, marked by cruci persecution and suffering, now filled up and completed by the dignity and grandeur and majesty which became the Lord and Master of heaven and

earth. The preacher then went on to speak of the

ST. THERESA'S CHURCH. THE DUTIES OF CHRISTIANS-SERMON BY BEV.

MR. DRUMGOOLE. The ceremonies at St. Theresa's Roman Catholic Church were exceptionally fine and impressive. The great altar extending over the wide chancel, where formerly the Presbyterian services were wont to be present paster of the church, Rev. Mr. C. O'Farrell, took charge of it about a year and a half ago, when it was encumbered with a debt of \$120,000, which, by great and increasing labor among his generous hearted

The special feature of yesterday was the music under the direction of Mr. Bernard O'Donnell, the new under the direction of Mr. Bernard O'Donnell, the new organist, favorably known during the last fitteen years as the organist of the Jesuit Church in Eighty-fourth street, and who first took his seat yesterday at the keyboard in St. Theresa's. The programme consisted of a prelude for organ. "Bissdul soug." from Adold Jensen; "Vide Aquam," William F. Pecher; grand mass, is F major, by Giotza; offertory "Ave Maria," by Luzzi, sung by Must Annie E. Beere. At the elevation there was given an organ sole "invocation," by Guilmant. The positiod was "inauguration March," composed in honor of the occasion by the organist. The choice consisted of a double quartet and chorus of twonty voices who had volunteered for the occasion and the serinon was delivered by Rev. Joseph H. Hoyne and the serinon was delivered by Rev Mr. Drangoole, who took for his text the love of Christ for man and descanted on the duty of those was follow the doctrines and teachings of Christ to live up to His example as near as they can. He pointed out the extraordinary sacrifice Christ made in coming down from His palace in the heavens, where He was adored and loved, to suffer the common nareships of humanity and finally due on a cross to redeem the human race. Such love and accrifice demanded grantitude and payment, and the only way to give it is in following the example Christ sot in flis life as nearly as everybody is capable of doing.

ASBURY M. E. CHURCH. FILIAL OBEDIENCE-SERMON BY BEV. J. F.

RICHMOND. "My son, near the instruction of thy father, and forsake not the law of thy mother," was the text of Rev. J. F. Richmond's sermen, preached to "the upper and lower audience" of the Asbury Methodis Eniscopal Church. He said it would, Indeed, have een strange if the wise Solomon had not said anything about film obedience. The subject was inter esting to parents, as well as to children. Thoughtful parents irequently inquired if they had the right to coerce their children, and the ambitious child often coeree their children, and the ambitious child often asked why he should be subject to parental authority. All classes, the upper as well as the lower authories in the church—those in the galieries and those below—should fully appreciate the truth that underlies the enforcement of filial obedience. The right to exact it arises, first, from the superior wisdom and experience of parents; next, from the necessity of discipline in the family. This, the preacher stated, was so indisponsable to personal worth and success and also to civil and religious progress that its omission for, say twenty years, would turn society at large virtually into a mob. Frital obedience was also due, owing to a sense of gratitude. The parental toil was incessant, and four-fiths of all their habors were for their children. The depth of parental affection was but seldem lathomed by children, and parental leve could never be destroyed, and they would cling to the child when all the world lorsook him. The reverend gentleman expianted how God rewarded fliai obedience.

TWENTY-FOURTH ST. M. E. CHURCH. IS CHRISTIAN WORK IN VAIN ?- SERMON BY REV.

MR. BURCH. Rev. Mr. Burch, of the Twenty-fourth Street Metho dist Episcopal Church, preached on the surject of "Christian Work." Maintaining that all carnest efforts to save souls were never unproductive he re lated several instances illustrative of the same. I was true that at times no fruits of Christian work
were visible, but they nevertheless existed. Success
was by no means the prerequisite to a
heavenly reward for the Christian worker. Fidelity
in the work was what God required. It was not the
star prescher who built up churches so much as the
ploduing, carnest minister. God biessed the faithful Christian heart as much as he did great
taients. We cannot work for God in vain.
When the zealous advocate complained that
all his efforts had amounted to nothing he
made a mistake. If the object of his adjustiations
proved hard-hearted and unappreciative his labors
were credited to him in heavon. The preacher who
might faithfully labor for twenty years without effecting a single conversion would be as much rewarded as
he who could count his converts by the themsends,
it was in religion as in business—the especia, persevoring, untiring worker reaped in the end the greatest
harvest. was true that at times no fruits of Christian work

CONFIRMED BY THE CARDINAL OVER SEVEN HUNDRED CHILDREN RECEIVE THE BACRAMENT AT THE CATHEDRAL-IMPORTED

CEREMONIES. bood of the Cathedral at vespers hour yesterday atternoon, as about seven hundred and fity boys and in Mulberry street, around the block to the main entrance of the Cathedral, on Mott atrect, preparatory to receiving at the hands of the Cardinal the sacrament of confirmaeither white or crimson neckties and a flower in the lappet of their coats, and having on the left arm a tion day, were dressed in white, with long veils and carrying a bouquet of flowers in their hands. The

white silken bow. The giris, as usual on confirmation day, were dressed in white, with long veils and carrying a bouquet of flowers in their hands. The boys were under the charge of the Christian Brothers, and those of them who belonged to one or other of the Church conduities were crimion as ahes. The giris were in charge of the Shiters. The different society barners were displayed at intervals along the hace which the children bled hat the person of the side shiters. The different society barners were displayed at intervals along the hace which the children bled hat the person of the side shites being almost entirely occupied by them.

Yespers commenced at about half-past three elock, the nigh altar being it up to the faliest for the service. Near the close of the patient, when the "Magning at the lock of the said and the "Magning at the lock of the said and the along hat had been sough His Emmence the Curdinal, in his scarlet roots, enered the sanctuary, attended by his assistant priests, Rev. Fathers Farley and hearney. Standing at the lock of the sixth, the Cardinal was soon invested with ambor, stole and a most gorgeous cope, which gittered from the reflection of the light upon its golden ornamentation, and then putting the spiended mitre on his head and taking the cruzier in his right hand, he furned toward his juvenile audience and said:

THE CARDINAL'S ADDRESS TO THE CHILDRER.

Before commencing this holy and important ceremon I winh to say to you now much pleasure and gratification it affords me to see so many of you of both seese of this congregation about to receive the sucrament of confirmation, and what gives me greater consolation still is that I know you come to the sacrament which makes you are shout to perform—its sacredness, the great objection are all that you are well instructed in all that is necessary for the act you are about to performed the parts and of the single had a processed that he was a confirmation you were made children and courage which make you ready at all times and solders

ST. ANN'S P. E. CHURCH. PROGRESS OF THE EFFORT TO BAISE THE DEST

OF ONE HUNDRED AND SEVEN THOUSAND DOLLARS-REV. DR. SCHENCK EXHORIS HIS PLOUR TO CONTRIBUTE THE BALANCE OF FIF-TEEN THOUSAND DOLLARS.

There was a fair congregation in point of numbers assembled at St. Ann's Protestant Episcopal Church, corner of Clinton and Livingston streets, Brooklyn, yesterday forenoon. In the early part of just week it will be remembered, Judge Barnard, of the Supreme sel on behalf of the Union Dime Savings Bank to foreclose a mortgage of \$100,000, with interest hold by that institution against

a meeting of the trustees and vestrymen of the church, Mr. Robert Fulton Cutting son-in-law of Rev. Noah Hunt Schenck, the pastor, made the announcement that he would contribute the sum of \$70,000 toward the liquidation of the debt, mediately. Since that time the most strengous efforts bave been made by the paster and trustees to

efforts have been made by the pastor and trustees to wipe out the indebtedness resting on the noble structure, the finest of the Episcopalian denomination in Brooklyn.

Before the sermon, which was purely of a doctrinal character, Rev. Dr. Schenck said that it was a matter of great happiness to him to fied that it was a matter of great happiness to him to fied that the joy felt by the congregation of St. Ann's was sharred not only by other charches in the city of Brooklyn, but also by those of New York and throughout the country. He said be was in receipt of numerous letters from all parts. Indeed, Christians of all denominations seemed to feel in sympathy with them, and that it was a common cause, and their success gave general satisfaction. The judgment given of fore closure of the mortgage by the court would be followed by an order for the saie of the courch. There were only twenty days, or he might say a formight of working days, in which to labor to discharge the balance of \$15,000 to be raised. He hoped, therefore, that a general cifort would be made to raise the requisite amount. The pastor then called attention to the fact that there were blank cards, marked 'Thank Offerings,' placed in each pew. On these were the names, addresses and amounts in blank, to be silied out by the donors. He hoped that the amounts contributed would be generous.

amounts in blank, to be siled out by the donors. He hoped that the amounts contributed would be generous.

A solication was then taken up but the amount realized was not stated. Rev. Dr. Schenck then proceeded to relate several instances of intividual liberality which had come under his notice during the trains through which they had passed in their efforts to save the nobic structure in which they worshipped, he recited an instance wherein an invaire widow lady who had formerly contributed between \$2,000 and \$3,000, who since site heard of the \$70,000 contribution had increased her donation by the gift of another \$1,000. The wife of a landring man, who had formerly given \$25, had recently given another \$25, and to order to do so ale had made a sacrifice by giving up the fulfion of one of her children for this purpose. Such was the spirit that should actuate them all in the great work upon which they were engaged. The pastor read a letter from the Board of Trustees calling attention to the fact that the whole amount of the morigage smould be forthcoming within twenty daws, and it was not raised within that time they piedged thomselves to return the subscriptions.

It was further announced that Mr. Jesse T. Smith, the treasurer of the Board of Vestrymen of St. Ann's, would be in attendance at the chapel, attached to the chirch, on to-day and Tuesday to receive all moneys and books that may have been received I moneys and books that may have been received it ward the object in view. Morey can also be sent to the residence of Mr. Smith, No. 143 Willow street.

Bishop Littlejonn, of the Protestant Episcopal Diocese of Long Island, will sail for Europe on the 15th inst., and should the full amount be contributed by that time a jubilee meeting will be heid at St. Ann's, at Which the Bishop will preside.

## THE HUMANE VIEW OF TAIL DOCKING.

and cruelty of the process of "docking" or amputation of the talls of horses. The reasons advanced for thus mutilating a healthy member of the horse's body

First—The fashion of the day,
Second—The convenience of the owner.
Third—Symmetrical improvement, for the purpose of increasing the commercial value of the animal,
Fourth—That shortening the tail adds strength to the loins.

As to the plea of fashion, if the practice of docking

of tashion, there is no saying whore such demands tails only three inches long were once very lashion-able in- England, and it even became a lashion at one time in London to cause total blindness in horses, for the purpose of increasing know action, on the assumption that a blind horse lifts his feet higher than one whose sense of vision is per. fect. Fortunately such parburity is not practised in this country, and "high steppors" are produced without depriving the animal of its sight. As regards the question of convenience to the

owner, if the norse be ridden through muddy streets and the animal should whisk its tall and soil the boots of its rider, amputation of the offending caudal extremity is substituted by your veterinary correspond. ents in lieu of the more sensible and humane tying up of the tail or by shortening the switch.

Again, if the tall be used for one of the purposes for which it was designed and execute a movement which entangles the rouns the unfortunate animal is accuse of guilty intent, and the offending organ must be forthwith amputated! Would it not be a more rational proceeding for the driver to elevate himself or have the reins clevated by a single support to the vebicle sufficiently high to keep the reins clear from en tanglement?

at a time when every species of barbarity was prac-tised upon the horse, and I do not believe that any educated veterinary surgeon in England at the pres-ent day could be lound who would indorse such an absurd opinion.

My stable recollections embrace a period of fity years—or since I was twelve years of age. I entered

years—or alboe I was tweive years of see. I sucred a hunting stable as a stable boy, when docking was practised very generally, and sound joints even were fired with the view of strengthening them, along with other barbarities. I remember seeing many of these operations performed and have seen cases where gaugened and mortification have thereby extended from the tail to the spine and dansed the docth of the suimals. I have also seen some cases where telenus and death have supervised. I have seen but one case, but have read and heard of others, where a second docking has been resorted to, the tail having commenced to rot from the effects of the first. Those who taik so glinby of the pain being only "momentary," or as nothing more than "the sting of a bumble bee," appear to me to be aduly lacking the experience of the subject they write about, and secoid know that these practices have met with the condemnation of veterinary teachers and authors of the highest eminence during the past generates. I could give many quotanious in proof of this, but i cannot forbear citing the following one from George Feining, a name that ranks forement among tiring veterinary authors:

"Nacking and docking the tail before that class of barbarous operations which are how all but onsolete. Not many years ago horses used to be submitted to the most unreasonable pounshments in having aome of their organs mangiod, distorted and amputated. The ears were cropped, just as the ears of dogs are still tampered with, and the tail amputated olose to the body, and then indeed—that is, had the miscless which depress the tail, and which serve a very sectil purpose, divided in two praces, and the intermediate portions removed through one of the intermediate portions removed through one of the intermediate portions removed through one of the intermediate of the stall, one of the sighted on his egs to was mindied one of which are superficiently to decking, are most painful, and accompanied by greater from the most of the single of the single of the si

## FAMILY DISCORD.

Eugene Deedy, of No. 39 Cherry street, was engaged early yesterday moraing in the occupation of chastising his wife when Christian Junker, a baroer, whose shop adjoins, rushed in to interiers. His apwhose anop adjoins, rushed in to interiers. His appearance only increased Mr. Deedy's anger and he turned upon Junker. A struggle ensued, in the course of which Junker's assistant, a barber named Lorenzea, rushed to the rescue. The fight now became intensity exciting, chairs, orockery and other tientals being used as weapons of war. In addition Deedy managed to get a razor, but before he could use it Officer Musgrave had arrived. Junker and Deedy were taken to the Tombs Police Court, where the story of the encounter was narrated. Deedy was held in \$500 bail on the charge of assault and battery.

TEMPERANCE ADVOCATES.

ENTHUSIASTIC GATHEBING AT COOPER INSTE-TUTE-AMERICAN BLUE BIRBON MOVEMENT.

The principal feature of the temperance exercises under the direction of the American Temperance Union, at Cooper Institute, yesterday afternoon, was Grand Worthy Patriarch of the Sons of Temperance or khode Island. He said that he was only one among the many workers in the temperance cause in his little State, where there were 10,981 enrolled in the "blue knot" organization, which was a thoroughly prohibition body. It was not long since they were objects of derision, but now they were a powerful order, and their influence extending se rapidly that it had begun to be feared and respected by the politicians. He detended Governor Van Zandt, who, he said, was standing up in the face of party opposition in behalf of the cause of temperance humanity. The temperance men do not despair of driving the legalized rum traffic entirely from the dear little State. They were in for a plain fight, with no compromise or temporizing with the liquor interest whatever. They were piedged to kill the traffic or die fighting against it. The introduction of the ladies into the work had had a benedical effect, so that in all 63,000 had signed the piedge, and out of the 19,000 reformed men who had agned it only seventeen could be counted who had violated it during the past year. The speaker them branched into a relation of his own experience, He speake of the remarkable success attending the formation of "Cadets of Temperance" in Rhode Island, where it was becoming popular for the vouths of the wealthiest families to have their parents' sanction to join the organization. These young people swayed a healthful influence in the home direle, where the apariments were made to ring with the music of these Bands of Hope. In one case at opulant old gentleman, who still believed in the mellowness of his good out Madeira, but was brought to the conclusion that after all he had better follow the example of the rest of his family and necome a tetotalier, said, "Well, I guess I'll join the damned thing and get rid of it."

Major Welch was complimented with a vote of thanks upon the conclusion of his address. It was announced that steps would be immediately taken to or gan ze a band of youths to be known as the "American Blue Ribbon Temperance Union at Tammany Hall seems to be steadily on the decrease, as the number present yesterday afternoon was not an argo even as on the preceding Sunday. Mr. Ingersoil Lockwood presided in the absence of the Rev. Mr. Affleck. It had been advertised that George S. Weeks, a singing evangelist, would lead the singing, but as he did not put in an appearance on time a velamited the first agned the temperance orator of considerable lore, was introduced. He began by saying that he was emphatically a worker and not a speaker. It said been advertised that George S. Weeks, a singing evangelist, would lead the singing, but as he did not put in an appearance on time a velamited for the rest speaker. The side no compromise or temperizing with the liquer in-

oried Mrs. Emma dates Conking two or three times from the platform.
"Perhaps if the gentleman had another drink he could talk better," suggested some one in the audience. Finally Mr. Loudwood came to the rescue by saying they would give the gentleman a chance to sign the plodge if he wanted to, and Dr. doss continued his remarks without being again interrupted.

Mr. Lockwood foliowed in an appeal to the woomen to create an uncontrollable public sentiment in favor of temperance, without which legislation was futile and the law practically useless. A little girl recited with great emphasis and many marveilous gestures a riyme, the pervading sentiment of which was, "Oh, touch not the roay wine cup," after which was, "Oh, touch not the roay wine cup," after which was, "Oh, touch not the roay wine cup," after which there was more singing by the choir.

The Rev. Dr. A. M. Barns, known in this city, delivered a short address, as did other gentlemen, and the proceedings terminated.

NO LICENSES

The Excise Commissioners of the town of Brookbrought against them by Austin B. Roe, of Patchogue, to compel them to issue a doesne to him nat been decided in their layor, they wil, it is believed, persist in their determination to issue no licenses in the town

Near Lattingtown, Oyster Bay, is a liquor saloon known as the "Shoo Fly," kept by R. Poarsall. The story goes that a married man of the vicinity got up rather early on Sunday morning of less week and went to this saloon. His wie followed him, saw him with a glass in his hand, entered and, seizing the glass, tasted the fluid it contained, convincing heraelf that it was liquor. Then she went home, But she has since limited proceedings against Pearsail for violation of the Excise law in selling liquor on Sunday,

RAPID TRANSIT.

ROUTES AND METHODS SELECTED -RESULT OF THE SECRET SESSION.

The labors and time of the Brooklyn Rapid Transit commission expired on Saturday last. At a secre meeting held in the morning, at their office No. 21; report, which they had prepared for presentation to the Mayor. Another secret session was held in the afternoon, when the report, as follows, was adopted:-

alternoon, when the report, as follows, was adopted:

OFFICE RAPID TRANSIT COMMISSIONERS, J. No. 213 MONTAGUE STREET,

BOOKERS, June 1, 1876.

Whereas it is considered by this floard of Commissioners desirable for the public convenience to fix and determine the role of routes for a steam redway of railways in the city of Brookirs, and to leave the rotte of routes and in the city of Brookirs, as hereins, avenues, placeness of the steam of the steam redways placeness of the steam follows.

Ensulved, That this Board of Commissioners fixes and determines, the rotte or routes for such steam railway or railways over, along, through or across the streets, avenues, places or lands in the city of Brooklyn, Kings county, as follows:

Beginning on and over Fulton street at the Fulton ferry, thence over, through and along frilem street to the boundary line between the city of Brooklyn and the tows of New Lots. And also again beginning on and over Futton street at the Fulton berry, and thence over, through and along Water street to Assidiation street; thence ever, through and along Mystic avenue to Broadway.

The order Royal above covery above the report, after setting lorth avenue above.

ations water street to viasitington street, thence over, through and along Myrite avenue to Broadway.

THE OTHER ROUTES.

THE OTHER ROUTES.

The report, after setting forth several short routes running from the East River Bridge torough Main, water and Prospect streets, concluse as follows:—

And also beginning at the intersection of Nostrand avenue and Feilou street; thence over, through and along Nostrand avenue to Retardson avenue; thence over through and along textington avenue; thence over through and along textington avenue; thence over through and along textington avenue to Broadway. And also beginning as the intersection of Lexington and sevies avenues; thence over, through and along texting at the intersection of Myrtle and Franklin avenue; thence over, through and along Myrtle avenue, and Franklin avenue; thence over, through and along Myrtle avenue, to Division avenue; thence crossing Division avenue and over, through and along the same to second street; thence over, through and slong Second street to North Friteenth street; thence crossing and over, through and along tiem street to Meserole avenue, thence over, through and along tiem street to Machatian avenue, thence over, through and along tiem street to Machatian avenue, thence over, through and along Franklin street; thence over, through and along the same to Franklin street; thence over, through and along Franklin avenue; thence over, through and along Franklin avenue; thence over, through and along Franklin avenue; thence over, through and along Franklin street; thence over, through and along Branklin avenue; thence over, through and along Franklin street to Commercial street; to Machatian avenue to Newtown Creek thrige. And sixe beginning at the intersection of Fulton street and Classon avenue, and over, through and along Franklin avenue, thence over, through and along Franklin avenue to Franklin avenue and cover, through and along Franklin avenue to Franklin avenue and along all Hamilton avenue and over the bridge crossing Govanne Consist st

streets. signed by the committee.

The above report will be given to Mayor flowell this morning, together with a communication which speaks of the necessity of rapid transit in Brocklyn. It also sets forts the Commissioners' labors. The extent of territory to be supplied with rapid transit in this city, the communication states, is twenty miles square, while the extent of Brooklyn is stay miles. The communication closes by arging the adoption of the views of the commission. There will be another meeting of the commission to-day.

This morning a force of loo men will be placed upon the work of constructing the Brooklyn Steam Fransit road, ground for when was broken in Main street, near Falton, on Saturday afternoon last. The company propose to construct and put in operation one mile of their road by July 4 in order to preserve their charter rights. The proposed route of this company was published during the past week.